

Millennial Star



Breaking the First Soil

*"They found a desert and made it bloom and blossom
as the rose."*

(See page 37)

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 3, Vol. 100

Thursday, January 20, 1938

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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RICHARD R. LYMAN	Editor
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5 Gordon Square, London, W.C.1, England

Museum 1354

Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another.—2 Nephi 29: 8

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THIS WEEK'S COVER—

The striking bronze pictured on the cover of this week's *Star*, is one of four which adorn the sides of the pedestal of the Sea Gull Monument located on the Temple grounds in Salt Lake City. It portrays the beginning of agriculture in western America, which resulted in conquering the desert to make it sustain life. A Pioneer mother is preparing the noon-day meal and father and son are ploughing the virgin soil with oxen, as the Red Indian looks on with wonderment. From the mountain tops in the background will flow the necessary water to irrigate the crop. The spirit of faith and hope, manifest by work and industry, is depicted by its sculptor, Mahonri Young, a grandson of President Brigham Young, who led the famous trek to the West.

MAN'S NEED OF THE DIVINE

By ELDER LEVI EDGAR YOUNG

of the First Council of the Seventy.

IN one of our books of holy scripture, namely the Pearl of Great Price, is a majestic message contained in the words of the Lord to Moses:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

A spiritual message from on high, it involves the recognition of Jesus as the living Lord, and religion as an actual experience, and a living union with God. It sums up the purposes of God in His relationship to His children, and is a vision and a light directing to a spiritual ideal. The world is in need of turning again to the Saviour of the world, for He taught that in order to find life, we must turn in service to the kingdom.

It is hard for the modern world to grasp this divine truth today, for our civilization is in the throes of all kinds of commotion. It creaks and groans in labour disputes; the home and the sacredness of family life are being destroyed; and again are the nations crashing in world war. The Church of the living God does not stand for these things. It is man that causes them. We are pleading for the preservation of our civilization. If the world could only be taught to turn to the Saviour, civilization would take care of itself. If civilization is overthrown, it will be because we have thought too much of rights of property and wealth. It will be because civilization has turned from God and has built its life on another than the Lord's commanded basis.

If Christianity is to have a message today for this war-torn world, it must first learn that the Lord is ever revealing His message of love with ever increasing clearness, just as He did two thousand years ago. For His message is eternal, and when the prophet of old first declared that you and I must do justly, love mercy, and walk humbly with our God, he spoke the foundation that becomes the fundamental divine duty of man. And Jesus declared that we should love the Lord with all our hearts, minds and strength, and this involves loving our neighbours as ourselves.

What we need today is more religion; but let it be real religion, with God as the supreme ideal, who is approached in deep humility. Let us not seek Him for the purpose of preserving civilization, but because we have lost our way. He is our lost treasure. We have too long put our faith and confidence in the institutions of men, and have lost the divine faith which was given us in the beginning of history, and which we have given up for the ways of human kind.

Our homes must become again centres of the way of divine life. Children should pray; parents should pray. Children should be brought not so much by word as by divine thought to the altar of God every day, and there find more illuminating purposes. Our churches should be what all sacred houses should be—houses of prayer—where men and women should gather and in deep humility and with hungry hearts lift them-

selves up to Him who, to truly know, is the only life that matters. David of old said that the holy temple is not for man, but for the Lord God; that God is all for whom we are seeking; to know Him and to find Him forever is not superstition. It is religion.

I wish that we might teach the youth of the world to hold fast to the teachings of the fathers; and to provoke the consciousness of things spiritual. I wish we might read the scriptures more and more in all our walks of life, that the youth might be brought into contact with the thought of revelation. There is a subtle beauty to all truth, and it requires no learning to feel its force. But it admits of much learning for its aesthetic quality is so high. Why are certain great truths so appealing to every soul today, if they are read and visionized? Take for example the divine words:

In the beginning, God created the heaven and the earth.
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
And God said, Let there be light: and there was light.



Levi Edgar Young

Why were these truths so appealing in our childhood days? It was because they were exalted; because they appealed to the spirit of man. We did not find so much of a story in these words, as a doctrine. It is a great truth, a truth everlasting. A man wrote the words, but it is man's speaking glorified.

I am not depreciating any line of human endeavour that has brought mankind to its present condition in our onward march of knowledge. What would the world be today without its learning? Without its men of genius and vision? No one ever gave a more exalted view of justice in human society than did Plato of old; and the truths of William James, of Harvard, discovered by years of study and calm reflection will always be illuminating mile posts, for the uplift of humanity. But the point is this: If the Lord in His holy purpose is to bring about the immortality and eternal life of man—and this is His sole purpose—then it will be done as mankind turns to Him in that sublime and holy faith which was the basic teaching of the Master.

We are marching on to glorious things in a material way; inventions have changed the social and economic life of man, but have they made us see more and more the vision of the divine purposes of God? Speaking of the contributions to progress of the engineer, Sir Alfred Ewing, president of the British Association for the Advancement of Science, recently said:

Beyond question, these gifts are benefits to mankind, making life fuller, wider, healthier, richer in comforts and interests and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may grievously be abused. In some there is potential tragedy and present burdens. Man was ethically unprepared for so great a bounty. In the growth of morals, he is still unfit for the

tremendous responsibility it entails. The commands of nature have been put into his hands, before he knows how to command himself.

Humanity must turn if the world will go on. The vision of God must be made clearer; the vision of the kingdom must be the impelling thing in life, and a recreated society must come by a re-idealizing of the world. Civilization must be better unified by a divine faith in the "divine purposes."

Yes, we have seen this old world beginning to crumble; signs of social chaos, class struggle and revolt; the rumblings of coming war. But the Christian world is able, if it will, to bring about a new world; a new stirring of conscience and idealism in men of good-will, some of whom are intellectuals, some of them workers—all dreaming of something finer, juster, and nobler, dreaming of a time again, when men will leave their lower selves and march hand in hand toward the deeper and richer life, "when the war-drum sounds no longer and the battle flag is furled in the parliament of man, the federation of the world." The forces which are to make the world the world it ought to be, are now within it, and every sign of the presence of God in the world is of help to us. The Gospel of our Lord and Saviour has been restored and the past and the future meet within it as it bears witness to the truth that God is carrying forward His ministry which entered the world when Christ was born in Bethlehem. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

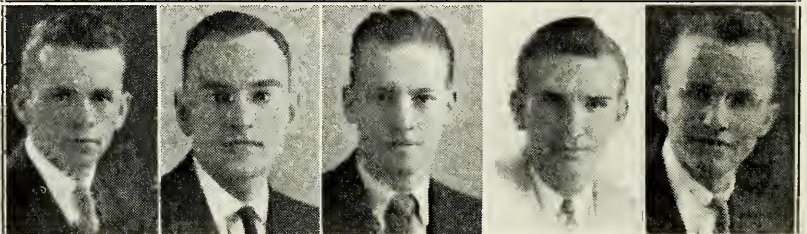
In conclusion let us think of the words of the prophet Moses and then of the admonition of Jesus our Lord:

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.



SILVER STAR AWARDS

The travelling missionaries pictured above have recently been awarded silver *Stars* for having obtained one hundred subscriptions. Reading from left to right, they are as follows: Elders William G. Woffinden, A. Z. Richards, Jr., Jack W. Brailsford, S. Bruce Hanks, and Walter D. Woffinden.

A POSITIVE RELIGION

By Dr. Thomas Nixon Carver

ECONOMICS has been called the science of statesmanship. Statesmanship is the art of nation-building. One good way to study the art of nation-building is to study it in miniature. One can study it in miniature in the early colonies on the Atlantic coast, and in the Mormon colonies in Utah.

I have long been interested in the Mormon polity. It is one of the most interesting and instructive experiments in the world. It throws a great deal of light on the art of nation-building. It, therefore, furnishes a laboratory for the study of the science of statesmanship.

Plutarch tells us that Themistocles was once twitted in a polite gathering because he could not play any musical instrument. He replied that, although he could not fiddle, he could make a

small city into a great and glorious one. The Mormon leaders did even better than that. They did not have even a small city to start with. They started with nothing and built a great and glorious commonwealth. They found a desert and made it bloom and blossom as the rose.

Such things can be accomplished in only one way. That way is the economizing of man-power. The economy of man-power is, therefore, the key to the whole science of statesmanship,

and of the whole art of nation-building. It is only by economizing man-power that great masses of material can be moved; that rivers can be dammed, ditches dug, and land irrigated. It is only by economizing man-power that cities can be built, populations fed, and energy be spared for the arts and graces of life.

The Mormons did not even start with a mass of highly educated or skilled man-power. They started, as a general rule, with very commonplace people. These people came from the backwoods, the prairies, and the mountains of America. From overseas they came, from peasant farms, from coal mines, and from work shops. While they were sturdy, hard-working people, they were not conspicuously gifted or learned.

It was necessary for the Mormon Church to train its own people. They not only began with desert land and had to put everything on it, even water; they also had to start with rela-

Harvard Professor

Recognized as a leading authority on political economy in America, Dr. Carver is professor emeritus of

that subject at Harvard University. He was a pioneer in the field of rural economics and sociology, and has served as president of both the American Economic Association and the American Farm Economic Association. In this

article he discusses "the Mormon polity" and its effectiveness in building a "great and glorious commonwealth," and people of sterling character.



tively uneducated people. This double task of developing both land and people could never have been performed except by economizing such man-power as there was, and utilizing it to the *nth* degree. The results were a marvel of statesmanship.

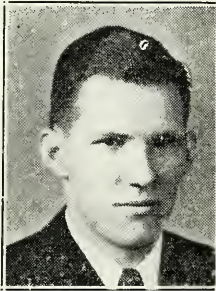
Man-power may be economized, first by cultivating sound, personal habits among the people. "Wherefore will ye spend your money for that which is not bread," asked the Scriptures. They who waste their substance in riotous living are wasting more than wealth. They are wasting their own vital energy, their own man-power.

I have never found more sound and wholesome personal habits than among the Mormons. I never mingled with people who showed fewer signs of dissipation. I have never studied groups of people who seemed better nourished and more healthful. I have never known people who took more pains to educate their children. This gives a clue to the success of the Mormons as colonizers and nation-builders.

Man-power is also economized by discovering hidden talent and giving it a chance to function. Every village Hampden or mute, inglorious Milton is a waste of man-power, the more destructive because the world is always in desperate need of such talent. Any system of supervising or of teaching which
(Continued on page 45)

CHANGE OF ASSOCIATE-EDITOR FOR STAR

The associate-editorship of the *Millennial Star* changes hands with this issue. After editing 67 issues, Elder Parry D. Sorensen has been released from his position and is being succeeded by Elder Arthur C. Porter.



Elder Sorensen

The *Star* has seen constant progress and improvement under the editorship of Elder Sorensen. Perhaps the outstanding achievement was the adoption of a coloured cover, which added to the attractiveness of the publication and allowed more space for reading matter. A liberal use of illustrations and articles on a variety of subjects has helped make it a popular periodical for the people of Great Britain in bringing the message of the restored Gospel to them each week. The greatest circulation known to the magazine in recent years has been realized in the time Elder Sorensen has been associated with its publication.

Elder Sorensen has served on the *Star* staff for nearly a year and a half, during which time he also acted as manager of the Catford Saints' baseball and basketball teams. He will continue to serve the Church as a voluntary missionary labouring in the London District.

MORMONISM, THE MARGIN OF SUCCESS

By DR. GEORGE S. TANNER

Director, Latter-day Saint Institute at Moscow, Idaho.

SUCCESS and failure are frequently separated by a very small margin. One business may succeed and another one fail with little difference in the net profits of the two. The narrow margin of the one over the other is the vital difference necessary to keep the business enterprise in a healthy condition. In the competitive world in which we live this precious margin is of vital importance. One rises above his fellow men only if he possesses the "extra something" so necessary for success.

For the past several years the author of this article has been director of the Latter-day Saint Institute at the University of Idaho, a religious foundation which has for its purpose the task of supplying religious training to members of the Church attending college. It is an obvious fact that Latter-day Saint men and women are above average at this institution. University professors frequently call me on the phone and ask why it is that our students are so outstanding in their work. Even business men of the town stop me in their places of business and want to know why the Latter-day Saints excel in their school work at the University.

A scholarship cup offered each year to the men's hall with the highest scholastic average has been won eight times in the last nine years by the group of Latter-day Saint boys living in the Institute. Last year eight students were selected as members of the Phi Beta Kappa, an honorary scholastic organization, and of this number three were members of the Church. This was 37½% of those chosen, although Latter-day Saints comprise only 12% of the total student-body. Three of the four men chosen to represent the University in the Rhodes' Scholarship competition this year were members of the Church. Student body offices, class offices and debating teams also show this same tendency to Mormon preference. In fact everywhere one turns this same situation obtains.

What is the explanation? To me there seems to be but one answer, and this is to be found in the teachings of the Church. Through the doctrine known as the Word of Wisdom all boys and girls of the Church are taught that tobacco and liquor are harmful and should not be used at all. All those who observe this principle find that they are better off than they would be otherwise. Their bodies and minds have not been weakened or clouded by the poisons these things contain.

They are also taught the value of personal purity. There can be no doubt of the importance of chastity in relation to their happiness and success.

The few principles mentioned above are by no means a complete list of those taught by the Latter-day Saint Church which make for success in the lives of students attending the University. But even the few mentioned here help to explain their enviable record on this campus.

THURSDAY, JANUARY 20, 1938

EDITORIAL

WAS JOSEPH SMITH GENUINE ?

Let us direct attention very briefly to Joseph Smith, his training, his claims, his teachings, and his accomplishments, etc. Let us examine him as we would examine any other historical character—Lincoln, Gladstone, Shakespeare, the Apostle Paul—applying to him the same kind of measuring stick that we apply when we study them to determine their worth and greatness.

So far as benefits of schools, libraries, museums, and cultural environments, are concerned, all agree that Joseph Smith was wholly untrained for his subsequent work.

But notwithstanding his lowly home and ignorance of worldly training and learning what did he claim? That he received visits from Heaven's greatest: The Father and the **Untrained in Schools** Son, prophets of old—Moses, Elias, Elijah, ancient Apostles—Peter, James and John, and the fore-runner John the Baptist; also repeated visits from the Angel Moroni, an ancient American prophet. In addition, during his relatively short adult life he claimed to have received hundreds of revelations direct from God. No other man who ever lived, except Jesus of Nazareth, laid claim to so many wonderful, miraculous manifestations from heaven as did Joseph Smith.

Did he have any solid ground for his claims? A tree is judged by its fruits. In the spirit of the fair-minded, honest and capable investigator let us apply our measuring (or testing) stick. Naturally, we scan his **God in Form Like Man** teachings. What do we find? Many things that were new. He gave us a reasonable and very definite view of the personality of the members of the Godhead—Father, Son and Holy Ghost, three distinct personal beings alike in form, the very form in which we ourselves are made. No member of this Godhead can be in more than one place at the same instant, he taught. Yet God is everywhere present, but by His influence and power. In their persons the Father and the Son have the appearance of two brilliantly glorified beings. This conception of the Trinity restored to the world a knowledge that was lost due to false teachings. How comforting to learn that God is a definite, real Being with the attributes in perfection that we His spirit children possess in embryo and that ahead of us lies an opportunity of endless progression in a life beyond the grave.

But in this connection may logically be mentioned the

beautiful doctrine of salvation for the dead, the teaching of a plan that can reach every one born into mortality, except only the sons of perdition, and make the redeeming sacrifices of Jesus Christ apply to all the descendants of Father Adam, no matter in what land or age they were born and died. This wonderful doctrine, a characteristic of and taught only by the Latter-day Saint Church, reveals the love and mercy and justice of God in a glorious light that was absolutely denied in all the teachings of preachers and scholars in the Prophet's day.

He gave a definite meaning to the allusions of Apostles Peter and Paul to baptism for the dead and Malachi's assertion that **Salvation for Dead** the Prophet Elijah would be sent to turn the hearts of the fathers to the children and the hearts of the children to the fathers. No scholars in all of Christendom had been able satisfactorily to explain these references. How was Joseph Smith able to do it? Who taught him? Next to the doctrine of the Godhead may not the doctrine of salvation for the dead be considered the most beautiful and wonderful in the category of theology?

What remarkable things did Joseph Smith teach indicating his prophetic powers? Among the many were that his own name would be known for good or evil in all the world, a prophecy made while he was still a boy; that civil war would come to America, beginning in South Carolina, a prediction made in 1832, more than 28 years before the Civil War broke out; that his people would move to the Rocky Mountains and become a great people.

And now a few words about what he did. Among his accomplishments was the translation of the Book of Mormon in the very short period of about 75 days.

Another surpassing piece of literary work was that of re-writing the entire Bible, guided, he claims, by the inspiration of the Holy Ghost. The result was that many obscure passages were made plain and meaning given to many others that were not understandable even by the world of scholars. How was it possible for him to do this?

Other literary work he did was the writing of the Doctrine and Covenants, a work that with his other religious writings stamps him, a great German professor of **Greatest Leader Since Jesus** theology has recently said, as the greatest religious leader since the days of Jesus. Still more, he wrote six large volumes of Church history. The quantity and quality of his literary work could well occupy a full lifetime of a genius. Joseph Smith did it all in fifteen years, during which time he was personally hounded and persecuted, yet presided over the Church and led his mobbed and repeatedly driven people, a job big enough to keep any man busy without writing a word. Either his remarkable claims were really true and he was actually God-taught or he was a super-man the like of which, without divine guidance the world has never known. Which of these alternatives is the more reasonable and probable?

So of every inquiring person we invite a fair-minded, searching and thorough study of Joseph Smith, confident that he will reach the conclusion just indicated.—JOSEPH F. MERRILL

THE VOICE OF GOD HEARD AGAIN

By Elder Charles W. Penrose

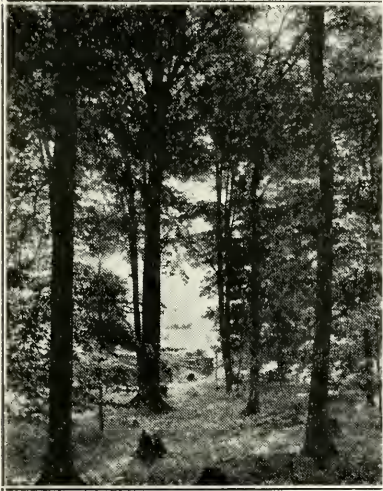
In proclaiming the great truths that the silence of centuries has been broken; that the voice of God has again been heard from heaven; that Jesus Christ His Son has manifested Himself in these latter days; that angels from the courts of glory have ministered to man on earth in the present age; that a sacred record has been brought forth from the ground, disclosing the history of a hemisphere and bearing the same truths as those recorded in the Bible; that a Prophet, Seer and Revelator has been raised up to bring in the last dispensation; that Apostles and other inspired servants of God now minister among men; that the Church of Christ, with all its former organization, ordinances, gifts and spiritual power, has been reorganized on earth; and that communications may be had with Deity by men and women of faith now, as at any period in the world's history, the servants of God are met with the assertion that the day of revelation has long since passed, and that they must of necessity be either impostors or deluded, because there is to be no more scripture, prophecy, miracles, angelic ministrations, visions or actual communication from heaven to earth. This popular error is fostered and propagated by the ministers of various so-called Christian denominations, and is accepted by the masses of the people as a settled and foregone conclusion.

On what grounds is such an irrational position assumed? Is not the Almighty declared in scripture to be unchangeable? Has not His work on earth always been conducted by men divinely chosen, appointed and inspired? Is there not as much need of divine revelation to settle religious feuds and doctrinal differences in the 20th century, as at any previous period?

"Ah!" exclaims the objector, "but there were to be no more prophets after Christ. He finished the divine plan and completed the revelation of God to the earth. He warned His disciples against false prophets and false Christs, and said if it were possible they would deceive the very elect." Does not the very fact that Christ said there would be false prophets convey the idea that there would be true prophets also? If there were to be no more true prophets, it would have been easy for the Saviour to plainly say so, and thus there would be no place left for deceivers. But He declared emphatically: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." (Matthew 23: 34) Were not prophets established in the Church of Christ as members of His body? Read 1 Corinthians 12: 28: "And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Did not Christ promise His disciples that after He went away the Comforter should come? And was not one of the offices of that Spirit to show them "things to come"? (John 16: 13) Was not the gift of prophecy bestowed upon members of the Church of Christ

as one of the manifestations of the Holy Spirit? (1 Corinthians 12: 10) If revelation and prophecy ceased with Christ, what about the New Testament, all written after His death and resurrection, by men now believed to be inspired? Did not the Apostle John behold a glorious vision and receive a grand revelation, when banished to the island of Patmos?

Here again the objection will be raised. "But that revelation was the last communication from heaven, and its closing chapter forbids any further revelation." Here is the passage they quote: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Revelation 22: 18) It is astonishing how plain and simple language can be wrested from its evident meaning to suit the purposes of sophistry. There is not a



The Sacred Grove

*Here the Prophet Joseph Smith
received divine revelation.*

word in that text which conveys the remotest intimation that revelation and prophecy were to cease, or that God would no more speak to man. It is a prohibition against the addition by man of anything to that which God reveals. The next verse forbids the taking away of anything from the "book of this prophecy"; that is, the Book of Revelation. These commands have reference to that one book, and that only. The compilers of the New Testament have placed it last in the collection of scriptural books, and the strained, unnatural and absurd application which has been made of the words we have quoted has been attached to the whole volume of the Bible. It is all wrong and ridiculous. The idea that the Almighty placed a seal upon His own mouth when He simply forbade men to add to what He said, is certainly most remarkable for sane people to entertain. If that singular notion were correct, then both the angel who gave the revelation, and John who received it, violated the heavenly injunction, for we read that the angel gave to John a mission in figurative manner, which he thus explained: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Revelation 10: 11) It is generally believed that the Epistles of St. John were written after he received the revelation on Patmos.

While the true Church of Christ remained on earth the spirit of revelation and prophecy also remained. When that spirit departed there was but a dead form left. Only by the restoration of divine communication with man could the Church of

Christ be re-established on earth. Only by raising up a prophet to commence the latter-day dispensation could our Heavenly Father maintain His invariable method from the beginning of the world. And instead of men, professing to be His servants, opposing and fighting against divine revelation, they ought to hail with gladness the re-openings of the heavens and shout for joy that the rays of the Millennial morning have burst upon the world.

It is strange that persons familiar with the prophetic writings of the Bible could hold the opinion that there would be no revelation in the latter days. The Bible teems with prophecies of the latter-day glory, when the mightiest miracles ever wrought by divine power should be displayed; when God should set up an "ensign for the nations," "assemble the outcasts of Israel," gather together "the dispersed of Judah from the four corners of the earth," and not only repeat the wonders of the Mosaic journey from Egypt to Canaan, but display His power to such an extent that it will no more be said, "The Lord liveth which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up and which led the seed of the House of Israel out of the north country and from all countries whither I had driven them." (See Isaiah 11: 6-16; Jeremiah 23: 3-8; Zechariah 1: 6-11)

That there was to be a new and final dispensation after the great apostasy from primitive Christianity foretold by the Apostles, is evident from the statement of Paul in his Epistle to the Ephesians. He says: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him." (Ephesians 1: 9, 10) The Apostle Peter calls this great dispensation "the times of restitution of all things, which God hath spoken by the mouth of all His Holy Prophets since the world began," in which Jesus Christ is to come in glory. (Acts 3: 21) If all things are to be restored in that great dispensation, then Prophets must be restored, revelation, angelic visitations, gifts, signs, miracles, and all the manifestations of former times must also be restored.

Be it known to all people that the Lord, in His infinite mercy, has once more opened the heavens and revealed Himself to man. The last dispensation has been commenced. The voice of Christ has again been heard. Angels have come down from heaven to earth. Prophets, Apostles and other inspired men declare the word and will of the Lord. A sacred record of the ancient people of a vast continent has been brought out of the ground, and, united with the Jewish Bible, bears witness that God is the same yesterday, today and forever, and that by faith mankind in all ages may learn of Him and have communion with Him. The Gospel of Jesus Christ is being preached in all the world as a witness to all nations, baptism is administered by divine authority, the Holy Ghost is conferred as of old, and by visions and dreams and the witness of the Comforter, God is testifying to those who receive His word, that He has commenced the great latter-day work spoken of by His holy Prophets.

A POSITIVE RELIGION

(Concluded from page 38)

can discover latent genius and make it active is a factor in nation-building. To discover hidden genius is better than to discover a hidden gold mine.

I have heard and read a number of stories which show that the leaders of Mormonism had an almost uncanny power of discovering hidden talent. Unsuspected skill exists in every large group of people. If it remains unsuspected or inactive it is a waste of a most valuable kind of man-power. The power to save skill, talent and genius from going to waste, is as near to divine wisdom as anything we are ever likely to know in this world. Whether this power comes from superior organization, or from superior personal insight, it is equally valuable. The Mormon Church seems to have possessed it in high degree.

Man-power is also economized by co-operation, or by working together harmoniously. Every time two or more persons work at cross purposes, each one trying to interfere with the others, there is a waste of man-power. To eliminate that form of waste is one of the major purposes of statesmanship. It may have been the sheer necessity of the situation which forced the early Mormons to co-operate or starve. It may have been the bond of a common religion; it may have been superior intelligence and insight. Whatever the source, the result was good.

By co-operation I do not mean merely the formal organization of co-operative societies. I mean also the general willingness to work together for the common good. When a man works alone for the common good, he does not accomplish much and gets discouraged. When he works as one of ten, his work is multiplied by ten and he begins to see results. That is encouraging. When he works as one of a thousand, his work is multiplied by a thousand and he begins to get more than he put in. That is very encouraging indeed.

The trick is to get co-operation for the common good to number not tens or hundreds, but thousands, tens of thousands, and millions. That is the very highest order of statesmanship. I do not think that the Mormons have quite achieved that result, but they have at least done something in that direction. The rest of the country can at least learn something from observing them.

BUILDING FUND CONTEST POSTPONED

The closing date of the Annual Building Fund Contest has been postponed from January 15th to January 31st, according to its sponsor, Dr. Ray M. Russell. This change is made to allow branches time to finish sending in money collected for this purpose. A new feature this year provides that branches which have won prizes in past years will be given credit for funds raised, but will not be eligible for prize money.

NEWS OF THE CHURCH IN THE WORLD

NATIONAL HONOURS were again bestowed upon President J. Reuben Clark, Jr., of the First Presidency, when he was recently appointed to serve on the "committee on programme" for the Republican Party in America. This committee will formulate the policy of the party for the coming national election in 1940.



President Clark

Also invited to serve on the committee was Elder Orval W. Adams, president of the American Bankers' Association, who declined the position because of his banking duties.

REVEREND John Pritchard, M.A., D.D., a prominent minister of Llanberis, North Wales, who was a visitor to Salt Lake City and vicinity during the past summer, re-

cently wrote Elder John James, president of the Cambrian Association regarding his stay there. His letter reads in part as follows:

"The day at Salt Lake City was one of the fullest, brightest, and most interesting days that I spent in crossing and recrossing America. I have already had many occasions in private and public, to extol the government of your city, and the tokens of true religion, which I witnessed on all hands. The literature, which I obtained at the Bureau of Information, has been proved very serviceable, full of interesting and edifying facts. I regret that I have no time today to express at length my appreciation of the kindnesses extended to me by you and your young friend, Mr. Wendell Ashton. But this letter will assure you that I have not forgotten your clean and beautiful city, and the happy time I was privileged to spend there."

OF CURRENT INTEREST

ACCORDING to Professor J. R. Dymond, director of the Royal Ontario Museum of Canada, during the past year 14,000 specimens were added to the Museum of Zoology. The collection is now so complete that schools in the United States are continually borrowing from it to supplement their own collections. Curious changes and trades are frequently made with the specimens. Recently a dodo bird, extinct since 1681, has been acquired by the museum in exchange for the head of a horned dinosaur sent to the Harvard University.

COYOTES, bobcats and other predators are costing the State of California £30,000 a year according to Ralph H. Taylor, executive secretary of the Agricultural Council of the western state. This tremendous amount is being expended each year in an endeavour to rid the state of these animals. Through

this extermination of predatory animals, livestock men are being saved thousands of pounds. The project is a state and government task.

POLICEMEN are to be bigger and better men in the near future in South Africa if present plans go through. An attempt for official police reform is being carried out in all sections of the country. Better physical specimens are required, and all men are now expected to take extended courses in detective and constable work. New, attractive uniforms will also have a place in the reform.

FISH WOOL is now being produced in Germany. The "fish wool" is produced in textile plants, by combining albumen derived from fish with cellulose. Pleased German authorities believe it will result in making the Reich independent of foreign wool.

FROM THE MISSION FIELD

Release—

Elder Franklin H. Hawkins was honourably released Wednesday, January 5th, to return to his home in Tremonton, Utah. He has laboured in Hull, Manchester and Birmingham Districts.

Transfer—

Elder Marvin J. Ashton was transferred from the Birmingham District to the *Millennial Star* editorial staff on Monday, January 10th.

Doings in the Districts—

LONDON—Forty-five children were present at a combined Sunday School and Primary Christmas party at Luton Branch on Wednesday, December 29th, under the direction of President and Sister William H. Gadd. The hall was decorated and Brother Sydney Lee, as Father Christmas, distributed presents, which were loaded on the Christmas tree, to the children, after which refreshments were served. President Richard R. Lyman was in attendance.



Prize giving day was held at Luton Branch on Sunday, January 2nd, under the direction of Sunday School Superintendent William A. Smith. After a programme of singing and talks by the children, 16 prizes were awarded by President Hugh B. Brown.

Primary Children of the Southwest London Branch were entertained at the Ravenslea Chapel, Saturday, January 8th, in an afternoon social. Brother and Sister John Bullock interested the participants with games and songs. Refreshments were served following the activities.

BRADFORD—The recently organized Bradford M Men concert party presented its opening show at Bradford Branch Chapel on Saturday, January 1st. About 125 people were in attendance. Managed by Brother Fred Laycock, the group includes Elder John R. Briggs, Brothers George Hubbard, Alan J. Jennings, Thomas D. Ledgard, William Newsome, Stanley Robertshaw, Herbert Walker, Arthur Warnes, Cyril Warnes, and Thomas I. Watkins, and Messrs. Jack Whitaker and Harry Noble.

IRISH—Primary children of Belfast Branch Sunday School enjoyed a Christmas party at the Branch Hall, on Friday, December 24th, under the direction of the teacher, Sister Dora Ferris. Games were played and refreshments served to those in attendance. Another social was sponsored by the Sunday School on Boxing Day, Monday, December 27th. Superintendent Joseph Ditty took charge and refreshments, provided by a committee headed by Sister Ruby Gillan, were served to 50 guests. The Annual Sunday School party was held on Saturday, January 1st, under the direction of Brother Ditty.

A Watchnight Service was held at midnight, Friday, December 31st, in Belfast Branch Hall. Sister Agnes Gillespie conducted the meeting, and speakers were Elder Clarence R. Silver and Branch President Joseph W. Darling. It was under the direction of the building fund committee, and contributions were made for the project.

SCOTTISH—A Christmas social for children of Aberdeen Branch was held at the Corn Exchange Hall, on Thursday, January 6th. Master of ceremonies was Brother James Fraser, and refreshments were served by Misses Peggy Leiper and Ethel Cheyne. Each child received a toy from the Christmas tree at the hand of Santa Claus, who was Branch President Charles Smart.

M.I.A. members of Airdrie and Glasgow Branches, at the invitation

of the Toc H Club of Airdrie, Lanarkshire, sponsored the annual Christmas party for the cripples of the Airdrie district. The party, held Monday, December 27th, was attended by more than 115 people. After refreshments the time was turned over to the M.I.A. officers, with Brother James Gemmell as master of ceremonies. The programme consisted of short sketches, imitations and singing.

The same programme was repeated at the Glasgow Branch social held Tuesday, January 4th, with approximately 50 people in attendance. Brothers A. B. McGowan and William Scott were in charge of the affair.

LIVERPOOL—A Sunday School social for members of the Accrington Branch was held at the home of Sister Emily Astin on Saturday, January 8th. The children entertained the adults with songs, dances, and recitations. After refreshments were served the children with the best Sunday School attendances for the past year, were presented with appropriate books.

LEEDS—Primary children were entertained on Monday, December 20th, in the Leeds Chapel, under the guidance of Sister Bertha M. Farrel. Twenty-nine children were in attendance at the party. Items on the programme were songs, dances and recitations.

A fancy dress ball, sponsored by the M.I.A., was held in Bradford Branch Hall, on Christmas Eve. Brother Herbert Walker won the prize for men and Sister Eileen Newsome for the ladies, with their original costumes. The Gleaner Girls, headed by Sister Hilda Jennings, were in charge of the party attended by more than 40 people.

NORWICH — President Hugh B. Brown of the British Mission was principal speaker at the district union meeting, held Sunday, January 9th, in Norwich Branch Chapel. After the morning meeting the following were baptized by Supervising Elder LeRoy B. Skousen: Edward Albert Royal, Albert James Mullis, Theresa Josephine Lucy Love and Reginald Arthur James

Love. They were confirmed by President Brown, Brother Alfred Woodhouse, Elder E. LeVerle Barrett and Brother Albert A. Cole, respectively. In the afternoon Relief Society and Priesthood meetings were held. At the evening services, which were well attended, President Brown and Elder Skousen were principal speakers.

The Norwich Branch M.I.A. sponsored a social Saturday evening, January 8th, in the local chapel. A good number were out to witness the evening of plays and song. Brother Bert Martins was master of ceremonies.

BIRMINGHAM — Members of the Nuneaton Branch Sunday School participated in games and refreshment at a social held in the Masonic Hall, on Monday, December 27th. Brother C. G. Linnett, Sister Sarah Seckington and Brother William Seckington were in charge of the very enjoyable evening.

A social was held in honour of Elder Marvin J. Ashton, travelling missionary, at the home of Sister Muriel Jones of Sparkbrook Branch on Friday, January 7th. Previous to his recent transfer to London Elder Ashton had spent eight months in the Sparkbrook Branch. Games and refreshments were enjoyed by missionaries and saints.

SHEFFIELD — Sheffield Branch Chapel was the scene of an interesting New Year's Eve party, which also served as a farewell party to the old chapel. A large number of saints were on hand to participate in the activities and welcome in the new year. The affair was under the supervision of Branch President Harry N. Bailey and counsellors, and Sister Martha Smith and her co-workers.

The Sheffield Branch Sunday School organization has been active during the holidays in the city with its dramatic work. The Play, "Junior Sunbeams," was presented before the inmates of the Hether Edge and Loseley Cripples' Hospitals, and the Carbrook Parish Church. Interested audiences witnessed the various productions. Brother George A. Stubbs made arrangements for the showings.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
*L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
*L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllaniraith:**
Enquire:
81, Brynteg Street.
- Porsmouth:**
Pimco Hall,
Heildelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m. †—7.00 p.m. ‡—6.15 p.m. †—2.30 p.m.

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